

The Republican.

No. 29. Vol. 6.] LONDON, Friday, Dec. 13, 1822. [PRICE 6d.

PUBLIC ROBBERY MADE LEGAL BY CHIEF JUSTICE ABBOTT.

MOST of my readers will have read with indignation the result of my action against the Sheriff, to obtain damages for his not selling the property, he had three years before seized and carried away from my premises, on account of my fines. Near seventy thousand publications of different prices were taken away, and after having had them detained, I know not where, without sale for three years, and after being detained in prison in consequence of that seizure and detention, a conscientious jury of Christians gave me *one shilling damages!* This was a jury of villains. Here are their names:—

George Kenning, Tothill Street, Linen-draper.

William Applebee, Same, Stationer.

William Hall, King Street, Wine Merchant.

John Lofthouse, Same, Grocer.

Henry Watson, Parliament Street, Upholsterer.

Anthony Asseretti, Bridge Street, Auctioneer.

Thomas Ireland, Same, Linen Draper.

William Brooks, Same, Shoe-maker.

Robert Mann, Parliament Street, Linen-draper.

John Varley, Broadway, Grocer.

George Buckham, Little Abingdon Street, Coal Merchant.

William Yarnton, Millbank Street, Ditto.

They pronounced my action good by giving me a verdict, and yet robbed me of the damages I had actually sustained. This is Christian law administered by a Christian Judge!

I attribute much of the result of this action to the conduct of Mr. Cooper, the Sheriff's Counsel and Advocate, and I will shew, that a greater prostitution of professional character was never made by the most corrupt lawyer that ever wore a wig in Westminster Hall. If Mr. Cooper had instructions from Mr. Parkins to set up such a defence as he did, then I do not know which is the more corrupt fellow.

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of the two. I had no alternative but to bring this action against Mr. Parkins. I wrote to him immediately on the death of his colleague Rothwell, and advised him to take some decisive step with regard to that property, as I should have no alternative but to proceed against him by action if he did not, and stated at the time, that, doubtless, it would be amusing to the government to see me bringing actions against him, for acts which they had directed, and in which he had participated no further than to allow his name to be used as an instrument of robbery, without any objection on his part.

Mr. Parkins has repeatedly sent me word that he would do every thing he could to assist me in the recovery of that property: but I now find he is a mere thing of words (and these he makes a wretched use of). If I had recovered damages equal to those I have sustained, Mr. Parkins could have recovered again from the under-sheriff and agents of his colleague, Rothwell. I have always viewed this as a friendly action at law between me and Mr. Parkins. It was one which I had no alternative but to bring, and the consequence of which he might have thrown upon our mutual enemies. Instead of meeting it as such, what does he do? Why he makes himself a partner in all the robbery and villainy practised upon me, by his colleague and the government, and defends himself accordingly. Since this is become the case, I would have him throw aside his mask of patriotism, and his prattle about justice, and stand upon his mettle as a corrupt fellow and a supporter of the abuses of the government. I have given him credit for utility in his attacks upon the Bridge Street Gang, but I now think he is a very fit member for them, perhaps his opposition was of that species which seeks to obtain employment and not to overthrow. He may now rely on it that I will renew actions against him in earnest, until he gives me a good account of the property of which he has assisted to rob me. To unmask hypocrites is my profession, and I believe this is as foul and contemptible a one as any in the country. Though I have endeavoured to avoid giving this man the slightest offence, with an idea that he may have been disposed to act a honest part towards me in his character of Sheriff, my fingers have often itched to lash him, when I have seen what a fool he has made himself in the public papers. I always looked upon him as a disgrace to the Shrievalty of London, for, though he has a back broad enough, he

has not intellectual capacity for the office of a Fellowship-Porter.

But to return to Mr. Cooper and the action. The case for the plaintiff was very properly stated, with the exception, that the reports of the papers do not say it was set forth that I was then a prisoner, in consequence of the Sheriff not having proceeded to sell the property at the proper time and place. My remaining a prisoner after the three years for which I was sentenced, was a matter to enhance the damages, and should have been distinctly stated: and I will have damages proportioned before I drop the matter. Every day's imprisonment is a ground for action. I have suffered a wrong, and have a clear law on my side, which I will enforce sooner or later.

Mr. Cooper put two sentences into the mouth of the Judge and the Jury which they gladly caught hold of as an excuse to deprive me of damages. He said, that malice was not proved against Mr. Parkins, and that to sustain the action it ought to have been proved; and he further said, that I might have forced a sale, and by neglecting to do it, I had been privy to whatever damages I had sustained, and had no ground to come there and seek a remedy. Both of these expressions were as villainous from Mr. Cooper towards me, as they were both void in law and truth.

It was not necessary to prove malice to sustain such an action; it was quite sufficient that *negligence* was proved on the part of the Sheriff, and that I had sustained damages from that negligence. Damages sustained by A. from the negligence of B. is ground for an action in any Court of Law in this country; and if Mr. Cooper does not know that, I now tell him so; and if he wants cases, he will find hundreds and thousands of them in the books of Reports. Negligence I charge upon Mr. Parkins. He ought to be made to pay for allowing his name to be fixed to such a transaction; and if ever one man was actuated by malice towards another, the dead Robber Rothwell was actuated by malice towards me. He advised Mrs. Carlile to desert me, and not to give herself any more trouble about me after I was in Prison, and threatened her with prosecution if she attempted to open a shop in my line. If this man was not a corrupt, worthless, and malicious villain, there never was such a character.

Upon the next point, that I had been privy to the neglect to sell, the defence is equally fallacious and infamous, and from Mr. Cooper it was villainous. The property was

seized on the 16th of November, 1819, and I was removed from London within a few hours of hearing of the seizure. The goods were not removed until the 24th of December, and then to an *Auction Mart*, for the avowed purpose of sale. The moment I heard the goods were removed, I made up my mind to bring an action against the Sheriff for not selling on the premises, where they would have fetched the greatest sum of money; and not to trouble about them until the time arrived to sell them, so as to derive their value towards my fines before the three years' imprisonment expired. In Trinity Term, 1820, Mr. Bolland stated to the Court of King's Bench, that he had instructions from Rothwell to move for a writ of *venditioni exponas* for those goods of mine, which signifies, you shall put up for sale, or expose to sale, such goods as the writ would have specified. The matter ended in a joke, as Mr. Bolland observed—he supposed their Lordships would prefer issuing a writ of *igni exponas*, which signifies, putting it in the fire. Here the matter ended on the part of Rothwell, and here the Judges consented to the act of the Sheriff, and made themselves participators in the robbery.

In the spring of the present year, I thought it high time to leave nothing undone that could tend to relieve me from my fines in November; and before Easter Term, I requested Mr. Hayward to get a motion made for the sale of the property. That Term passed away, and nothing was done until Trinity Term, when Mr. Cooper, who now accuses me of being privy to the damages I have sustained, actually made the motion to have the goods sold, and took a rule to show cause on the occasion; and I understand that he was a party to the dropping of that rule, and to advising that an action should be brought against Parkins. The thing was done instantly, and I understood, until within a week that the trial came on, that Mr. Cooper held a brief from my attorney as leading Counsel for me. I was astonished to hear that he was opposed to me at the trial, and more so at the defence he set up for Parkins. How all this has been managed, or the cause of it, I am ignorant of at this moment; but there was evident spleen on the part of Mr. Cooper towards me, and I am sure I have not hitherto deserved it from him. If I am rightly informed, and see the matter clearly, Mr. Cooper has been a party to advise the bringing of the action, and has, then, turned round upon me, as Counsel for the defendant, and said, "You have not the least ground to recover damages." But his saying that I

had neglected to move for the sale, when he himself had moved for me, is a prostitution of professional character that I have not witnessed in any other barrister, bad as some of them are. If I had not moved for the sale, my silence was no excuse for the Sheriff. I may not have been able to find money, situated in a Gaol as I have been, with such a succession of heavy losses and expences. I may not have been able to find an attorney or counsel to act for me, as I could not find a Member of the House of Commons to present a petition for my sister. A hundred circumstances may have prevented my interference in the matter. A more irrelevant defence was never set up to an action. What business or right had Mr. Cooper to say to the Jury that I had been disappointed in not making up my fines by subscriptions. I tell him that he lied, for I have not been disappointed upon the matter. I positively declare that I never calculated upon my subscription raising to its present height, or to what it now nearly is, £900. Though I have found some few generous spirits, I have not to learn to-day that the public, as a whole, is a very fickle animal, and never to be depended upon for any thing. I certainly did calculate on being set at liberty at the expiration of my three years' imprisonment, as I could scarcely think the Ministers and Judges would exhibit themselves in such a light, as to detain me for my fines, after they had made such havock with my property, and had deprived me of all means of paying them. I have pretty correct information that every thing has been done with regard to the robbery on me by the Ministers, in consultation with the Chief Justice. The Sheriffs have been mere tools, and are doubtless guaranteed against any damages I may obtain against them. The whole object has been to keep me in a state of poverty, and to render nugatory, as far as possible, the prospects they have seen I had in view with the Press.

R. CARLILE.

Dorchester Gaol, Dec. 8, 1822.

The following Remarks on the Trial, are from the Pen of a Friend in London, who, though he does not wear a wig, is as good a Lawyer as any man that ever did.

London, Dec. 4, 1822.

You have seen the result of your action, and are probably more offended with the Jury than with the Judge, but be assured the roguery was begun upon the bench, and only perfected by the Jury. The

conduct of the Judge was truly atrocious, he made a law instant, and gave it to the Jury; true it is that the Jury should not have been guided by the Judge, but I will venture to say most Juries would take the law from the Judge whether it were old law or new law made for the occasion, and any jury taking the law from this Judge would have decided as this Jury did. The Judge made the act of the Sheriff to depend wholly on the intention as implying malice, unless it be *proved* that malice was intended, the Sheriff was not, he said, to be blamed; malice in the law sense of the word could not be proved, and thus the Jury found an excuse in the exposition of the Judge for giving a verdict; like *good, really good Christians*, against an Infidel. See how injustice proceeds step by step. In the case of Moses Wolfe a step was gained, he and his associates were such a set of miscreants that no one could commiserate them, they had in their possession, a monstrous amount of valuable goods swindled from others, and they were about to remove them to Holland. Here was an excuse to levy a fine as soon as sentence was pronounced. This was justified by the court, and became the practice. In your case another step has been taken. Property has been seized; not sold, but kept, right says the infamous Judge, it was not seized to *pay* the fines, but to *secure the payment of the fines*. This is horrible, but the Judge has said it, and having said it, it has become law because he has said it. In future the practice may and will be, if it suit the purposes of the oppressors, to seize any man's effects for a fine, and to hold them until the fine be paid. Suppose a Bookseller to be obnoxious to the Government, I mean any regular old second hand bookseller, not a publisher, all they will have to do will be to get some decent looking plausible fellow to purchase a few books, from time to time, until his person and place of residence be familiar, he then gets from them a book for the purpose of prosecution, and the Judges fine him £2000, his goods, *i. e.* his stock in trade, is seized upon, his furniture also, his family is thrust out as your's was, and his shop shut up, but the goods *are only kept as a security for the fine*, the man is deprived of the means of paying the fine, his family of the means of subsistence; and this is now good judge made law. Had the property been left in the man's possession, had his shop not been closed and his business destroyed, he would have had the means of paying his fine, and his family the means of subsistence; he has however been prevented paying his fine, and must lie in prison until he dies, thus we may suppose his effects may be sold; but if he die before the end of the sentence, are his goods to be sold and his fines paid from them, this is a dilemma to be removed by Judge made law. The fine was not due until the expiration of the sentence, for he was to be imprisoned two years, and if at the end of two years his fine was not paid, he was to remain in prison until it was paid; this was every man's opinion until the Judges made the new law, to be used as a new instrument of oppression. The object is apparent, it is to imprison a man for life, and depend upon it that obnoxious persons will in future be imprisoned for life. You are the first on

whom the attempt has been made, and unless a great deal more is done than I expect will be done, you will also be the first victim. If every one, man and woman, who hate Priests and Tyrants were to do their duty even partially, if every one were to give something, and to beg something, the fines would be soon paid. But, alas! few comparatively are willing to bestow any thing but words, money, the mass will not part with, and trouble they will not take.

It is a shame, and if it were possible to make them feel the shame, you would be at liberty in less than a fortnight.



TO SIR CHARLES ABBOT, KNT. CHIEF JUSTICE
OF ENGLAND.

SIR,

Dorchester Gaol, Dec. 6, 1822.

It is reported in the Newspapers, that in the case of Carlile v. Parkins, you, as Chief Justice of the Court of King's Bench, and as the presiding Judge in that case, did state, that *it was the practice of the Judges of that Court never to inflict a fine unless there was a prospect of the party fined being capable of paying it.* Now, I feel it my duty to state, on my own behalf, and that of my sister, both prisoners in this Gaol, under the sentence of that Court, *at this time for fines only*, that we have not the *least prospect* of being able to pay them, and that, unless they are remitted, or paid by other persons, we see no prospect but imprisonment for life: it is therefore evident, if the report of the Papers be true, that the Court must have been misinformed as to the means of my sister, at the time of passing sentence. For myself, I can say, that I have suffered more by the seizure and detention of my stock in trade than I should have suffered if I had been fined £5,000, and had been left to make the best of the property I possessed to meet it with at the expiration of my three years' imprisonment. I trust, therefore, that the influence, which the Chief Justice of England must at all times possess, will be used in the case of myself and sister, to place us in that situation in which the Court would have placed us had it been better acquainted with our means.

I am, Sir, your obedient servant,
RICHARD CARLILE.

TO MRS. CARLILE, DORCHESTER GAOL.

DEAR MADAM,

Newgate, Nov. 26, 1822.

I HOPE these lines will find you and your family in health and spirits as they leave me. I have had a great deal to contend with since I have been in Newgate, of which I shall now inform you. When I was first brought here I was placed in a cell with five convicted felons, two of which were under sentence of death. The place was small and disgustingly filthy, for they were women of the most wretched stamp, and formed an atmosphere of the most offensive nature. I was told that with my infant I was to sleep on the floor and to have no other bed than a door mat with an old blanket and rug to cover us with, as filthy as the streets and full of holes. I was not aware that I was to sleep in this filthy cell until about five o'clock. When I found my bed did not come, I asked where I was to sleep, and was told: "there, on the floor, there was no where else for me to sleep." Hearing this I wrote a note to the Keeper, and asked him why I was not allowed to have a bed brought in. He sent back a message to say, that I must be content to sleep on the floor there was no other place for me. This did not satisfy me, I went to the gate and demanded a sight of the Governor. The man who carried my message came back with an answer, that the Governor was about to sit down to dinner and could not be spoken to any more that night. I asked if that was his message back to me. The man said, yes. "Then tell your master, if he cannot attend to his business, he had better let somebody have his place who will attend to it, and tell him further, that if he does not know his business I will try if I cannot make him know it. I am resolved to have a bed." On returning to the cell Mr. Spencer, the Keeper's nephew, and Smart the Turnkey came to me. This fellow Spencer is a methodist, and you may be sure from that he is a *feeling man*, so I shall leave you to your own conclusions on that head. Smart makes no cant about religion, and I find him so much the better for it. However, they told me that it was no use for me to make any noise about not having a bed, that I should be treated with the same leniency as the other prisoners, for more I was not to look. I told him I was not a felon, and that I would not be treated as one. His answer was, that there were many women in Newgate who had been well off, and who were obliged to sleep on the floor: there have been two hundred at once sleeping on those mats. Two hundred did you say? Yes. Then more shame for you. Had I been one of them I would have excited a rebellion against you: but you are a Christian and delight in human torture. But you may do as you please, and I assure you, though in Newgate, I shall do the same. They went out and soon returned saying, they would put me in a room, where there were but two women. I followed them through a passage to another cell, where sat an infirm female taking snuff, such a filthy creature as I never saw before. In this place too I was to sleep on the floor. As soon as the men were gone the woman began a lecture upon the use and abuse of snuff, and argued upon the filthiness of the habit. I told her it was a filthy habit, but I never saw any body so filthy with it as she was, and that I should not stay with her, but would return where I came from: so without any more to do I paced my way back to the cell of the five women. The next morning I was called down to be measured, where I saw Mr. Wontner the Keeper. He asked me how I had slept. I asked him how he would have slept if he had been there

with an infant seven months old. He said he was sorry he could not let me have a bed, as it was against the rules. Well, said I, you can put me into the infirmary, there are good beds there I understand, and that will not be against the rules. He said he could not do that without the consent of the Sheriff's who would be here at two o'clock, and I should see him. The Sheriff came and I soon gained my object. They were very much afraid that I should unfold the object of religion to the prisoners, but I told them they might make themselves easy upon that head, as I should never strive to instil my principles upon the minds of such persons as were unfortunate enough to come under their care. I cannot describe the difference this expression made on their countenances. The Sheriff said he was obliged to me for my candid way of speaking, and he was sure I should keep my word. I was then moved to my new lodgings in the Infirmary where I am very comfortable, but both me and the child got a severe cold by having to sleep in such a horrid manner the first night.

The Quaker Ladies who visit the female prisoners of this place are afraid to have any thing to say to me. I know you would help me to laugh at them if you were here. They want no pupils but those who are more ignorant than themselves, and what they can teach them will never make them a jot more moral. I hope you and Mr. Carlile will be in London in time to go to Court with me next term. I expect to see the old women on the Bench go into hysterics, as I shall prepare for them.

Yours sincerely,

S. WRIGHT.

TO MR. R. CARLILE, DORCHESTER GAOL.

ESTEEMED CITIZEN,

Potovens, near Wakefield, Nov. 24, 1822.

The Republicans in the village of Potovens, and a few Friends adjacent, request your acceptance of Two Pounds, towards the liquidation of the unjust fines imposed upon you, apparently to dungeon you for life, and finally to repress your invaluable publications for ever. But not so, Sir, the light still continues to shine forth from your truly philanthropic mind, which if aided by an unrestrained press, would prove more than a match for the whole host of tax-eating, tythe-devouring sycophants, that are ever preying on the vitals of an oppressed, industrious, but deluded people. It is this Christian delusion that hath alienated people from seeking their real interests, whilst the idle gormandizing priests hold forth the allurements of grand rewards hereafter, if we will be good lads and let them engross an unreasonable share of the tangible substance here, and substitute faith as our portion. Surely men will begin to respect themselves and posterity, and inculcate sound principles that will have a tendency to emancipate the whole human race. We greatly admire your principles which are consonant with our own, and esteem you in consequence of your indefatigable exertions in disseminating them. A Representative System of Government, with an elective magistracy we conceive to be the purest system that ever emanated from the mind of man.

Wishing Yourself, Wife, and Sister, and all incarcerated Friends, health and happiness,

I subscribe myself in behalf of the subscribers,

JOHN THOMPSON.

Subscriptions from Potovens.

| | s. | d. | | s. | d. |
|---------------------------------|----|----|-------------------------------|----|----|
| Periodical Subscriptions | 6 | 6 | James Craven, a Friend to the | | |
| George Land | 1 | 0 | Standard of Freedom | 3 | 0 |
| John Tinker | 2 | 6 | S. B. | 0 | 6 |
| Arthur Thompson, a detester of | | | A. B. of Wakefield, an Enemy | | |
| Kingcraft and Priestcraft | 1 | 6 | to Religious Persecution | 2 | 6 |
| Henry Thompson | 0 | 6 | Ditto | 1 | 0 |
| Josiah Thompson | 0 | 6 | Ditto | 1 | 0 |
| A Friend to Free Discussion | 1 | 0 | A Friend | 0 | 6 |
| William Gill | 1 | 0 | | | |
| Henry Pearson | 1 | 6 | | | |
| A Friend to rational Freedom | 0 | 6 | | | |
| One that hates a lying Priest | 1 | 0 | | | |
| Benjamin Clark | 1 | 0 | | | |
| Francis Tinker | 1 | 0 | | | |
| J. W. | 1 | 0 | | | |
| John Inman | 1 | 0 | | | |
| John Thompson | 3 | 0 | | | |
| John Firth, an Enemy to Religi- | | | | | |
| ous Delusion, and wishes to | | | | | |
| enjoy the fruits of his labour | 0 | 6 | | | |

From Thornes.

| | | |
|-----------------------------------|---|---|
| J. C. | 0 | 6 |
| A steel vote for a Boroughmonger | 0 | 6 |
| Liberty | 0 | 6 |
| J. K. | 1 | 0 |
| John Crawshaw | 0 | 6 |
| John Wood | 0 | 6 |
| J. B. an Enemy to Persecution | | |
| for Opinions | 0 | 6 |
| B. S. a Friend to Free Discussion | 2 | 6 |

TO MR. R. CARLILE, DORCHESTER GAOL.

MOST WORTHY CITIZEN,

November 11, 1822, of the
Carpenter's Wife's Son.

AT the request of the Members of the Miles Platting Reading Society, and a few of the Republicans of Manchester, I have again the honour to address you. I solicit you to receive the sum of Two Pounds Seven Shillings as a tribute of gratitude and respect, and as a further remunerating contribution towards the heavy fines which Christian Judges have imposed upon you for the praise-worthy act of publishing the "Age of Reason" and the "Principles of Nature:" works in which religious principles are completely refuted, pious frauds successfully exposed, and the immoral actions, committed by Jehovah, Moses, Joshua, David, Jesus Christ, Saint Paul and other scriptural characters, boldly and manfully denounced. As a publisher and as a writer, you merit the firmest support and the greatest commendation, and I earnestly call upon the Republicans of ALBION to rouse from their present state of apathy, and immediately assist you in breaking the chains which enslave—in bursting the bonds which enthrall you. Your endeavours to forward the cause of universal liberty have been as successful as unceasing—your political and philosophical writings have been bold to the highest climax of boldness, and kings and priests, those fatal enemies to the human race, are alarmed at an intrepid and honest man of talent, like yourself, being opposed to their vindictive measures against the freedom and happiness of nations.

The liberal and enlightened *literati* of the present day have opened a wide field for the mind of a reader to range in—have planted in it the vigorous and ever-verdant oak of inflexible and manly genius—beneath whose shade, the sweet-scented flowers of rhetoric and poesy lie scattered—around whose solid base the delicious fruits of unsophisticated sentiment are

spread—upon which the man of taste may banquet, and the man of feeling lay his heart, in sacrifice. The productions of Shelley, Byron, Moore, Keates, Campbell, Leigh Hunt, Lady Morgan, &c., have created a new age in the literary world, and notwithstanding the heavy load of calumny and detraction which hath been heaped upon them by the base tools of the hireling press, they will glide gently down the stream of time and be read with delight, and admired with rapture by succeeding ages. I cannot quit this subject without expressing my sorrow for the grievous loss—without lamenting the untimely death of Percy Bysshe Shelley, that great poet and philanthropist, who lately perished in a storm at sea upon the Italian coast with his friend Captain Williams. The loss of such a man at such a time too, when he, in conjunction with that Hercules of intellectual strength, Byron, and that highly-talented individual, Leigh Hunt, was forming a scheme and collecting materials, for the noble purpose of rescuing the human mind from the power of the priest, is truly deplorable. He was perhaps the most generous of men, and, at the same time, one of the greatest geniuses that ever adorned the literature of any age or nation. But, alas! he is dead and gone! The surge, which suffocated him, served for his shroud, the wave which destroyed him became his winding-sheet; and ah! that peerless being whose organs breathed, moved, and spoke but in the sacred cause of truth, is now for ever annihilated, must now remain for ever cold, for ever still, breathless, and silent in the dark and dreary grave which hides it from the view.

“ His mild eye beams benevolence no more :
Wither’d the hand out-stretch’d but to relieve ;
Sunk reason’s simple eloquence, that rolled
But to appal the guilty.”

QUEEN MAB.

But his fame, his hallowed fame will live for ever, and his “Queen Mab,” that master-piece of poetic genius, which displays the awful greatness of the mind that produced it, will be read with the warmest admiration, even

“ When his bones are dust, his grave a blank,
His station, generation, even his nation
Become a thing, or nothing, save to rank
In chronological commemoration.”

DON JUAN.

But let me leave this painful subject and proceed to another of a more cheerful nature. Allow me to congratulate you my fellow-citizen on the very extensive circulation of the works which have issued from your spirited press. Scarcely a week passes away but I hear of a copy of your beautiful edition of the “Age of Reason,” clandestinely creeping, as it were, into the hands of some gloomy and desponding fanatic; when instantly, as if by magic, he is relieved from his religious fears: his prejudices dissipate—his melancholy vanishes, and he immediately becomes an implacable enemy to religious delusion—a firm supporter of the principles of Republicanism—and a consistent, and determined advocate of the laws of nature. The rapid progress which liberal principles are making, not only in every town and village in this country, but in every part of Europe, must afford you great satisfaction—serve to illuminate the gloom of your prison-hours, and become a stimulant to your future exertions. Be assured, Fellow-Citizen, that the time will soon arrive at which the strictest justice will be inflicted on your cruel and unrelenting persecutors—when the most liberal of rewards will be given to you for your sufferings and services in the cause of the people. The spirit of a great and mighty nation

will soon awake, refreshed by its long slumber; and with its sinewy arm upraise the glorious standard of freedom; under which every man, whose heart glows with the ardent flame of liberty, will be enlisted. Thus assembled together under the banner of union, they will feel their own invincible strength, and shew the tyrants who have so long held them in the most abject slavery, that FOR A NATION TO BE FREE IT IS SUFFICIENT THAT SHE WILLS IT.

Then will the reign of despotism be at an end, the throne of the tyrant, the altar of the priest, will be razed to the ground—the cathedrals and churches of religion will be converted into temples of science, in which useful and edifying lectures will be delivered in lieu of the prayers, psalms, and homilies of the priest. The benefits which will accrue from, and be conferred on, mankind by this important change, will be great indeed. The ignorant will become enlightened, the immoral, for whom virtue hath no charms, will be put to the blush. No priest would then take advantage of the weakness, nor make a fortune by imposing upon the credulity of the rest of his fellow-creatures: No Bishop, no Right Reverend Father in God would then outrage the laws of his being! No warrior deluge the earth and quench the rising flame of liberty with man's dearest blood! No ministerial buffoon would mock the sufferings, laugh at the writhings of an old and venerable patriot, while sinking under the heavy burden of his chains!

Society, rid of those fatal enemies to its welfare, would then present a more cheerful scene to the eye of the observer. Instead of suffering under the yoke of a tyrant—in lieu of placing confidence in the promises of religion that he may be happy in a future world—man will trust to his own energies and endeavour to be happy in this. His mind will then be free from those religious dreams which often distract—which frequently inflame and derange it. He will no longer suffer himself to be awed into fearful silence by the gloomy idea of his being subjected to the hard decrees of an imaginary Almighty God—who, seated in a place termed heaven, is said to be incessantly watching the operations of nature—continually superintending the actions of each individual of the human species—and ever ready to pass judgment upon any human creature who might be so unfortunate as to fall into error, always prepared to inflict punishment upon every human being for actions which their own nature might necessitate them to commit. Aware of the contradictory nature of such a God, man would cease to be his worshipper—acquainted with the inconsistent and improbable attributes assigned to him, he would cease to believe that such a God exists. The broad and open path of nature is the safest way for man to traverse. There he will meet none of those rugged and thorny obstacles which continually intercept the progress of religious pilgrims. There the pilgrim of nature may pursue his way undisturbed by the illusions of religious fancy—unmolested by the spiritual genii which ever haunt the presence, and destroy, by their baneful powers, the comfort and happiness of every man whose mind is cramped and enslaved by the supernatural power of a chimerical Deity.

Trusting upon the generosity of the friends of liberty, and hoping that you will soon be liberated from prison, I remain on behalf of the Republicans of Manchester,

Your Friend and Fellow-Citizen,

ELIJAH RIDINGS.

Subscriber's Names.

| | s. | d. | | s. | d. |
|---------------------------------|----|----|---------------------------------|----|----|
| William Cochrane | 1 | 0 | thoughts that Castlereagh knew | | |
| — Campion | 1 | 0 | well, and must, in his opinion, | | |
| — Winstanley | 1 | 0 | have been in sane mind to | | |
| — Nelson | 1 | 0 | know, as he did, where the | | |
| James Rhone | 1 | 0 | carotid artery lay, and he | | |
| — Boyle | 1 | 0 | sincerely wishes that all the | | |
| — Kershaw | 1 | 0 | Tyrants in Europe would imi- | | |
| Charles Ridings | 1 | 0 | tate his example | 2 | 6 |
| — Winstanley | 1 | 0 | George Richardson | 1 | 0 |
| — Wilson | 1 | 0 | A Freethinker, J. B. | 1 | 0 |
| — Coyle | 1 | 0 | A. H. | 0 | 6 |
| J. G. | 2 | 6 | J. H. | 0 | 6 |
| Joseph Jitton | 2 | 6 | M. H. | 0 | 6 |
| — Berry, Failsworth | 1 | 0 | Franklin's Ephemeron | 1 | 0 |
| A Friend | 1 | 0 | A Female Ephemeron | 0 | 6 |
| A Female | 1 | 0 | Elijah Ridings | 1 | 0 |
| A Sceptic | 1 | 0 | John Harper | 1 | 0 |
| John Ashton | 1 | 0 | John Tarne, a Materialist | 1 | 0 |
| Isaac Ashton | 1 | 0 | Samuel Stretton | 1 | 0 |
| G. Webster | 1 | .6 | John Maxwell | 1 | 0 |
| Thomas Steel | 1 | 0 | Edward Woodward | 1 | 0 |
| A Friend to fair play | 1 | 0 | Jeremiah Connelly | 1 | 0 |
| Horatio Ridings | 0 | 6 | Edward Curran | 1 | 0 |
| Mr. Fines | 1 | 0 | An Enemy to that craft that can | | |
| Reason is my guide, and Nature | | | render us no assistance when | | |
| is my way | 1 | 0 | we stand most in need | 1 | 0 |
| A Female Friend | 0 | 6 | Charles Brown | 1 | 0 |
| A poor Clergyman, but one who | | | Francis Brown | 1 | 0 |
| cannot but pride himself in the | | | | | |

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,
 The insertion of the enclosed in your "Republican," if possible on Friday next will oblige the members of the London Philosophical Zetetic Society.

London, Dec. 1, 1822.

Sir, yours very respectfully,
 JOHN ETHELL, Chairman.

TO THE EDINBURGH ZETETIC SOCIETY.

GENTLEMEN,
 As individuals engaged in the same pursuit with yourselves in the endeavour to promote the happiness of mankind, by propagating sound and philosophical truths, we should deem it a dereliction of duty were we to remain silent upon the late proceedings which the public papers informs us have occurred in Edinburgh, by your having been surrounded and taken into custody by the Police of that place, whilst in the exercise of your philosophical and scientific researches, under the pretence of disseminating doctrines inimical to the present system of faith.

London, Dec. 1, 1822.

We had began to hope, that the enemies to free discussion had at length perceived the impolicy at least, to say nothing of the injustice, of consigning over to punishment the Patriot and the Philanthropist; and that indeed reason had pointed out to them the necessity of extending to us a more liberal feeling; but it appears these hopes were founded in error, as is exemplified by the violence which has been offered you. And although we regret that this act of tyranny will necessarily deprive us of an immediate correspondence with your excellent Society, we are consoled in the reflection that you are men who will not compromise that character, which has drawn forth the encomiums of the friends to Civil and Religious Liberty in this part of the kingdom, by yielding up the sacred right to discuss all subjects; but that you will protest as we do in the face of the bigot, and the tyrant, against this open and daring attack to enslave the mind; and that you will resist this exercise of arbitrary power with all the courage and zeal that animates the philosopher advocating the great cause of free and fair enquiry.

As a proof that we are determined to proceed in our philosophical studies, as tending to enlighten the community; and that we are not in the least dismayed by the interruptions you have experienced. We send you subjoined, an address, in answer to the wish expressed by Mr. Affleck your worthy member some time back, and which from unavoidable circumstances has been delayed. And we presume this will be sufficient to convince the opposers of truth that the spirit of enquiry into established theories or systems of belief is such, that all their efforts to subjugate the mind must eventually prove abortive: and that they will be compelled by the intelligence of the age to relax in their cruel persecutions for matters of opinion, and when instead of those individuals who have laboured, as well as those who are labouring, for the emancipation of mankind, being pointed at by the despot and the fanatic as fit objects for a dungeon, they will be hailed as the deliverers of the human race from a superstition which cannot but operate to make them both servile and unhappy.

WILLIAM SANDERSON.

AN ADDRESS, TO THE EDINBURGH ZETETIC SOCIETY.

GENTLEMEN,

BEING fully impressed with the importance of the maxim, that "Unity is strength," and "knowledge is power;" We embrace the earliest opportunity of replying to the wish expressed by you in "The Republican" of the 13th ultimo, through the medium of Mr. James Affleck, that the Zetetic Society which has been established in Edinburgh would be happy to correspond with the one in London bearing that name; and beg to acquaint you that we consider a communication with the society of which the above named Gentleman appears to be a member, as calculated to effect in an eminent degree the object which all friends to civil and religious liberty have most at heart. The extension of principles which secures to man the inalienable right to express his opinions upon matters connected with either theology or politics. But if we could discover no other motive than the one of the systematic attempts that are made by an idle, rapacious, and tyrannic set of men to fetter the minds of the people, that alone would be a sufficient inducement for our desiring something like union, with Gentlemen professing liberal opinions; and therefore under such circumstances assure you

that a correspondence with the Zetetic Society of Edinburgh would afford us much pleasure.

When we look around we cannot but deplore the mental slavery which pervades a large portion of the inhabitants of this country; and when we trace the present degraded state of man to the influence of a fatal superstition that has in its devastating progress inflicted calamities upon the human race, the bare recollection of which, nature recoils at, and which we would gladly efface from our memories if possible:—we say, when we behold this pious delusion the precursor of those scenes that have at different periods deluged the world in crimson gore, and nearly depopulated Europe; we feel deeply impressed with the necessity of inculcating, and diffusing principles that will in their genial influence tend to counteract such dark and dangerous doctrines. Hence we cordially accede to a proposition which we conceive will in a great measure accelerate the consummation of our wishes.

We therefore hail the establishment of Zetetic Societies as of the first importance towards dispelling the mist that at present envelopes the minds of our fellow country-men; and which makes them the slaves of an hypothesis, that reason and philosophy condemns, and pronounces to be false; and while we cannot but lament the direful consequences of this “holy” fraud. We look forward to the cheering prospect which the great expansion of knowledge holds out to us, where man may sit down and enjoy his rights both civil and religious; and when tyranny and superstition shall be banished from his threshold, and never more venture to violate his sanctuary. When we shall arrive at this happy period which we are sanguine enough to cherish the fond expectation of beholding, we may then feel compensated in some degree, for those poignant sensations, which, a recurrence to religious intolerance and cruelty, cannot fail to excite.

With these feelings, we congratulate you upon the progress which the Edinburgh Zetetic Society has made since its commencement; and learn with infinite satisfaction that you have assumed a title that admits of no religious interpretation; being well assured, from the disputes and ill-will which characterize the various sects branching out of the Christian religion that all sectarian distinctions should be carefully avoided. As far as regards our own society, we think proper to inform you, that although we are but in an infant state we can reckon a respectable number of subscribers; and from the application which have been made by individuals to become members, we hope ere long to be enabled to announce a considerable increase; but none are admitted except such as are of approved moral character. Our proceedings are marked by the same rules and principles that regulate your own; and which therefore, renders it superfluous our entering more fully upon that point here. We recognize no creed; except, indeed, the one “to do justice, love mercy, and endeavour to make our fellow-creatures happy.” And this we hold to be sufficient to ensure a strict moral conduct. And while we thus make known these our sentiments, we avail ourselves of the present opportunity to recommend the establishment of similar institutions in different parts of the kingdom; conceiving that the adoption of such a measure, would ultimately tend to our becoming both united and formidable,

Signed, on behalf of the London Philosophical Zetetic Society,
JOHN ETHELL, Chairman,

TO MR. R. CARLILE, DORCHESTER GAOL, ENGLAND.

MOST WORTHY AND PATRIOTIC CITIZEN, Greenock, Nov. 26, 1822.
 INCLOSED you will receive an order for the small sum of £ 2. 10s. 6d. from a few Republicans of this place, in order to assist in liquidating the over bearing fines imposed on you under the impious pretence of supporting the religion and morals of the land.

Indignant at the many wrongs and persecutions inflicted on you and your worthy family, and feeling ourselves insulted in your person, in being denied the exercise of the most inalienable right of human nature we call on you to be of good cheer, and while the shackling hands of persecution continue to bear upon you we shall continue to support.

Were it not, Citizen, for the inconsistencies which daily teem around us, would it not be astonishing to behold men, who while busying themselves in sending Missionaries to disturb the religion and morals which custom and a dark origin have rendered sacred to other countries, at the same time embroiling their blood-stained hand in the liberties of those who would exercise a similar right at home.

Soon, however, shall they be made to know, that this is not the way to stop the progress of truth, that instead of smothering its fire, they have caused it to burst forth with a tenfold splendour, and that such conduct is admirably calculated to fan the latent sparks of true patriotism into a blaze which shall not be extinguished till it purge the land of the last dregs of antiquated legitimacy, that curse of freemen!

Yes, Citizen, the Republicans of Greenock do think that a change is absolutely necessary, else their streets would not have been stained with the blood of human beings by a few bacchanalian props of Church and State on the eighth of April, 1820, without the least shadow of investigation, but enough of that. The printing press seems to us to be the grand instrument destined to accomplish this mighty change, even to the emancipation of the human race. Go forth then thou Champion of its Liberties, and with it prepare the mind of man for beholding the sun of reason rise triumphant over darkness and the destroying angels of ignorance and superstition.

That you may live to witness your country freed from the trammels of kingcraft and priestcraft. The Age of Reason commenced. And the Rights of Man established in the world, is the ardent wish of the Republicans of Greenock, on whose behalf

I am, Citizen, respectfully yours,
 PETER M'INTOSH.

TO MR. PETER M'INTOSH, GREENOCK, SCOTLAND.

CITIZEN, **Dorchester Goal, Dec. 1st. 1822.**
 IT was with great satisfaction that I opened the letter which formed my first communication with Greenock, and with still greater that I read the sentiments, and saw the genuine spirit of patriotism and reform it contained. Reform we all know to be necessary, but about the form or the manner of accomplishing it there are differences. I conclude that the last step must be that of physical force,

but I would have no kind of plots in preparing for that object: the proper time will suggest itself and arise more from accident than design. The duty of the Reformers is to be always ready and steady. To expect that a Government or a legislature such as that which exists in this country will ever reform itself is a madness.

The proper steps for progressing towards the accomplishment of a Reform appear to me be a full and complete developement of every man's mind who thinks upon the subject, and more especially with all public writers. Most of our public writers seek to convey instruction by a species of hieroglyphics, and affect to condemn openly the principles they would secretly advocate. This has been the conduct of almost every public political writer in this country (excepting Paine) and the result has shewn that it has been a mere trifling with an important matter, as political intelligence has made but little real advance for these last thirty years, excepting what the works of Paine, and a general distress have accomplished. By way of assisting to remedy this evil, I have resolved to tread in the steps of Paine, as far as an open advocacy of what I conceive the best principles is in question. I have determined to divulge the whole of whatever mind I may accumulate, with the hope of exciting and effecting a free discussion on all and on every subject. I can speak experimentally and say, that I would rather spend the whole of my days in a prison where I could write and speak freely upon every subject, than I would have my body at liberty and my mind imprisoned within it. I have resolved that my mind shall never succumb to the comforts and the conveniencies of the body, and I would earnestly recommend the same resolution to every man. We should then be worthy of the epithets of Reformers and Republicans and be acting with a means equivalent to the end in view.

Republicans of Greenock, I return you my grateful thanks for your support; and wish you to consider well, whether any other species of government can be compared with that which is simply and completely representative; where both the laws and those who administer them shall be equally the objects of our choice, and be within our power to abrogate and dismiss when we find they are not conducive to the general interest.

We have men calling themselves Reformers who talk about their attachment to hereditary magistrates and legislators, and about the value of the British Constitution; but where I find such men I never hesitate a moment to set them down as *politically ignorant* or *politically corrupt*. That which is boasted of as a necessary check upon each other, in our present tripartite form of Government is nothing more than the hostility of feudal institutions checking the progress of those which are more liberal more useful and more popular. We shall have no prosperity until we are rid of this checking system. It is ignorance aided by corruption checking the power and progress of intelligence. One thing is evident, that it is this checking system that has brought us into our present state of distress. The power to check has been all on

one side, and ever will be whilst it lasts, and that the wrong side. The power to check on the other side would be equivalent to the power to abrogate.

Gratefully yours,
R. CARLILE.

| | | | | |
|----------------------------------|---|---|-----------------------------------|-----|
| Equality, Liberty, Justice | 3 | 0 | Israel Cuming an Enemy to Priest- | |
| Peter M'Intosh | 1 | 0 | craft | 2 0 |
| The world is my country and my | | | Rights of Man | 2 0 |
| religion to do good | 3 | 0 | A Republican indeed | 2 0 |
| Liberty of the Press | 1 | 0 | Every Man enjoy his own opinions | 1 6 |
| A Republican, T. Boyd | 1 | 0 | A. S. a Republican | 1 0 |
| A female Republican | 1 | 0 | Tom Paine | 0 6 |
| A Friend to the Persecuted | 5 | 0 | David Craig | 0 6 |
| Two Friends | 2 | 0 | A female who admires the forti- | |
| A True Republican to full extent | 2 | 6 | tude of Mrs. and Miss Carlile | 0 6 |
| A Friend to Priests | 2 | 6 | A Back-bone Republican | 0 6 |
| An admirer of the principles of | | | An Enemy to infringement on the | 0 6 |
| Paine and Carlile, J. M'Kinzie | 5 | 0 | Liberty of the Press | 0 6 |
| John Marshall, a firm Republican | | | A Friend to Civil and Religious | |
| and lover of Free Discussion | 1 | 6 | Liberty | 1 0 |
| An Enemy to Intolerance | 2 | 6 | Philanthropy | 1 0 |
| An Even Down Deist | 1 | 6 | A common Friend | 2 0 |
| An Enemy to the Bridge Street | | | Two Materialists | 1 0 |
| Gang | 1 | 0 | Four respectable Christians | 2 0 |

TO MR. R. CARLILE, DORCHESTER GAOL.

CHAMPION OF TRUTH,

Wisbeach, Nov. 29, 1822.

INCLOSED you will find the sum of Five Pounds Seven Shillings, being the subscription of a few friends in Wisbeach towards paying those heavy and enormous fines imposed by your Christian persecutors, robbers and oppressors. A fine specimen of Christian consistency is in your case exhibited to the public! This is loving their enemies with a vengeance; but a recital of the nefarious practices made use of against you, and those who have acted in the same glorious cause, will, there is no doubt, accelerate the fall of such arbitrary and despotic power. We, Sir, are of that number who think there is no subject too sacred for investigation, nor too sublime to be freely discussed. Whilst fanaticism dreads the scrutinizing eye of reason, truth demands it and shines the brightest when tried the most. Did your unprincipled robbers suppose they could put down the rising spirit of liberty that pervades every part of the country by making you the victim of their cruel and vindictive persecutors? No. The Republicans of Albion will never suffer the man that has so ably advocated their rights and liberties to spend his days within the walls of a dreary prison. No, they will not feed the pride of a set of tyrannical bigots by leaving you in their power much longer than the time specified in the sentence passed on you by your prayer-full and truly Christian Judge. No, it is hoped the

true spirit of patriotism will be awakened in every heart, and that every exertion will be made to frustrate the designs of the most inveterate enemies to the cause of liberty. The cause and principles you advocate are calculated to do the greatest good by extricating the human mind from the thralldom of hypocritical priests,

Whose prayers and preaching is for gain,
Whilst they have pleasure we have pain.

When reason ascends her throne, then will superstition lay prostrate at her feet, and man enjoy his natural and inherent rights. When the grand and magnificent structure of Republicanism shall be reared and permanently established (for grand indeed must that system be that includes the rights and liberties of all,) then may we bid adieu to a race of men of all others the most useless, viz. Kings, and Priests. It is they who have been the most instrumental in producing the greatest calamities that ever afflicted mankind. May you live to see the period, when the consummation of our hopes shall be confirmed and you in the full enjoyment of that liberty you have laboured so ardently to promulgate.

Please to give our best wishes to your amiable Wife and Sister.

Your sincere friend, and well-wisher,

W. C.

| | s. | d. | | s. | d. |
|-----------------------------------|----|----|-----------------------------------|----|----|
| John Blanchard | 3 | 0 | P. J. | 1 | 0 |
| By Cash in hand | 0 | 3 | R. G. | 0 | 3 |
| Mildred Blanchard | 1 | 0 | T. A. | 1 | 0 |
| William Gamble, sen. | 1 | 0 | J. Campbell | 2 | 6 |
| A True Republican | 1 | 0 | <i>John Blanchard, Collector.</i> | | |
| A Friend to Free Discussion | 5 | 0 | William Clarke | 1 | 0 |
| A Friend to Science | 5 | 0 | Veritas | 1 | 0 |
| A Free Thinker | 1 | 0 | A Friend to Liberty | 1 | 0 |
| J. R. | 1 | 0 | An Enemy to Persecution | 1 | 0 |
| A. D. | 1 | 0 | No Friend to Tyrants | 1 | 0 |
| A Friend to Freedom | 1 | 0 | Truth | 1 | 0 |
| A Deist | 1 | 6 | X. Y. Z. | 1 | 0 |
| A Hater of Persecution | 2 | 0 | Braley | 2 | 0 |
| P. B. a Free Thinker | 1 | 0 | A Lover of Freedom | 0 | 6 |
| T. W. an Enemy to Kings and | | | W. D. a Lover of Truth | 0 | 6 |
| Priests | 0 | 6 | M. J. W. | 1 | 0 |
| A Materialist | 2 | 6 | G. B. a Lover of Truth, and | | |
| A True Republican | 1 | 0 | an Enemy to false persecu- | | |
| A Friend to Truth | 0 | 6 | tion | 1 | 0 |
| An Enemy to the Black Slugs that | | | T. Paine | 0 | 6 |
| devour the tenth part of the pro- | | | William Thacker | 1 | 0 |
| duce of the labourer | 2 | 0 | Buonaparte | 0 | 6 |
| S. Moor, a Female Republican | | | W. J. | 2 | 0 |
| one who wishes her mite was | | | M. A. C. a sincere well wisher to | | |
| as many Pounds as pence | 1 | 0 | M. A. C. and all the Family | 3 | 0 |
| Joseph Moor | 5 | 0 | An Enemy to Persecution | 1 | 0 |
| J. Clarke | 1 | 0 | A Female Friend | 1 | 0 |
| J. J. | 1 | 0 | A Materialist | 1 | 0 |
| R. Howcraft | 1 | 0 | An Enemy to Oppression | 5 | 0 |
| J. H. | 1 | 0 | Do. | 5 | 0 |
| J. R. | 0 | 6 | C. E. | 0 | 6 |
| R. R. | 1 | 0 | E. S. | 1 | 0 |

| | s. | d. | | s. | d. |
|-----------------------------------|----|----|---------------|----|----|
| G. T. | 0 | 6 | J. C. | 5 | 0 |
| A. M. | 2 | 0 | M. C. | 5 | 0 |
| S. G. an Enemy to scurrilous lan- | | | E. C. | 2 | 6 |
| guage in matters of dispute on | | | M. A. C. | 2 | 6 |
| religious subjects, such as Liar, | | | William Smith | 1 | 0 |
| Vagabond, Hypocrite, &c. | 5 | 0 | W. C. | 1 | 0 |
| R. B. | 1 | 0 | S. C. | 0 | 6 |

TO MR. R. CARLILE, DORCHESTER GAOL.

Elverton Farm, near Feversham, Kent,
November 29, 1822.

MY DEAR SIR,

BELIEVING it to be the imperious duty of every Friend to Truth to stand forward in your defence, I cheerfully tender you my respectful homage for the distinguished zeal and ability you have so fearlessly displayed against the established impostures of the age; I only lament my means are too limited to be as useful to you as I really desire. Enclosed, with books I shall hereafter mention, I have sent you two sovereigns, and six jars of preserved fruit from Mrs. Waller to Mrs. Carlile for the children, with her kindest regards and ardent wishes for the welfare of all the family—she honours her courage and her devotion. I am in perfect agreement with you in religion and politics; and hold Mirabaud's "System of Nature" to be the noblest and boldest effort the human mind has ever achieved: but, Citizen, whenever you are freed from your present thralldom, I beg leave to suggest to your severest examination a fraud scarcely less colossal in magnitude, or injurious in its tendency to perpetuate vice and misery in the great family of man, than either of the impostures you have so ably combated—I allude to what is called the science of medicine. To prepare you in some measure for the subject, I must acquaint you, that I am thoroughly convinced, chiefly from the works of the present Dr. William Lambe, of King's Road, Bedford Square, that the practice of medicine is *downright empiricism*; that the horrific maladies the animal man is tormented with, are generated by the practice of eating animal food and drinking fermented liquors, and are not to be cured by the mummary of medicine. I have myself steadily abstained from the use of either of these substances upwards of eleven years, with great advantage to my health, and an increase of every comfortable sensation; my wife and four young children are all marked instances of vigorous health on Dr. Lambe's system, which I shall be happy to shew to any person that may be excited to call and see them; they may be assured of receiving from me a faithful account of a consistent and steady eleven years' adherence to the vegetable system.

I conjure you, then, to bring to the test of severe enquiry the writings of this enlightened and philosophic physician; my under-

standing greatly deceives me if every enquiring mind would not find him to be not only one of the most able and perspicuous writers, but one of the best of human sages, whose integrity and intrepidity class him with the truly good and the truly brave. But your present great labours can, I am assured, afford you no leisure for grappling with a new subject; it must be reserved until we hail you free from the confinement of a Prison. That you are a man of determined temperance, I am assured from my friend Constable; this it is leads me to hope you will not, when opportunity offers, lightly pass over this momentous subject, for I sincerely desire to contribute all in my power to the comfort and prolongation of your valuable life; and I feel satisfied, that in directing your attention to this enquiry, I am fulfilling a duty of the highest importance to you and mankind in general.

With our warmest wishes for the health and happiness of yourself, Mrs. Carlile, and your Sister,

Believe me yours sincerely,

WILLIAM WALLER.

TO MR. WILLIAM WALLER, ELVERTON FARM,
NEAR FEVERSHAM, KENT.

DEAR SIR,

Dorchester Gaol, Dec. 6, 1822.

THE warmest thanks of myself and Mrs. Carlile are returned to you and Mrs. Waller for your kind and generous attention towards us. I feel much pleasure in receiving the countenance and support of a man whose morality and animal benevolence stand so high as those of him whom I address.

I am not a stranger to the rule of living laid down by Dr. Lambe and Mr. Newton. My attention was first drawn to it by the late Mr. Cullen, who was disappointed in his calculations as to the extent of his own life, and often told me that he should outlive me. His death taking place so unexpectedly, and so soon after he had assured himself of a long life, free from his former pains and diseases, was a circumstance calculated to strengthen my former prejudices in favour of a mixture of animal food; at least, I saw a failure of the effects he had calculated upon with regard to himself: I have ever been resolute in avoiding the use of such stimulants as tobacco, snuff, fermented liquors, wines, spirits, &c. I feel a mixture of pity and contempt for those who cannot make themselves regularly comfortable without them, though I do not pledge myself to a thorough abstinence. Rather than appear more nice than wise in the matter, I

would drink a glass of any of the wines or fermented liquors in common use, but I should never think of purchasing such a thing, unless on a journey, or taken out of my ordinary avocations and mode of living. I use no kind of fermented or spirituous liquors at present, and I have as high a flow of spirits, under all my persecutions, as any man living. In fact, I have never one dull or uncomfortable moment arising from a lowness of spirits, or what our Aristocrats, and other idle, vicious animals, call *ennui*.

I can plainly perceive that temperance is an indispensable auxiliary in obtaining and preserving the liberties of mankind. It was a wise law made by Solon, that punished with death a Chief Magistrate found intoxicated, but would not suit our time and country. I never was in the gallery of the House of Commons but once, but I have been informed, that it is quite common to see a very large number of the Members reeling about the House beastly drunk. I should think the first offence of the kind was sufficient to justify the expulsion of any Member from such a place, and to incapacitate him from the office ever after. The commonest business of any corporate interest ought always to be managed by sober men, and without the appearance of meat or drink whilst discussions were going on. I look upon the multitude of ale-houses and spirit-shops to be a curse in this country, and to deteriorate the condition of the industrious-classes more than all the other taxes imposed upon them; and I can see no remedy but the inculcation of so much intelligence as shall raise a higher spirit among them than exists at present, and to break up the system of licensing houses for the sale of such things. I am of opinion, that if every one was free to brew and distil liquors, and to sell them, as they are to bake and sell bread and other things, we should see no more ill effects of drunkenness than we do now of gluttony. As to the abstinence from every kind of animal food, I can but consider the propriety of it partial. There are countries where animals abound, but where there is not a sufficiency of vegetables as food for them; here self-preservation points out the necessity of a resort to animal food. I have arrived to that state of mind to think, that what is called Nature, meant, that man should be a food as proper for the tiger, or any other carnivorous beast of the forest, as that the feathered or finny tribes, the sheep, the ox, the hog, or any other animal should be food for man. I can see no difference, distinction, or justification in this matter on one side more than the other. I can see the man who lives by animal food in

no other light than a beast of prey, as one of the carnivorous animals.

That man would enjoy a better state of health, and live longer, by feeding on nothing but vegetables, I am inclined to believe. I look at his pains and his diseases as arising, in a great measure, from his mode of living, and I look at the drugs of the apothecary as poison of one description thrown into the body to counteract the effects of the poison of another description. Since I have been in this Gaol I have lived above twelve months on bread, milk, honey, and fruits. Whilst alone, I never purchased an ounce of animal food for myself, and whenever alone, I rather think should recur to this mode of living; but I do not pledge myself to any thing of the kind, which it is very possible circumstances would compel me to break, as mine is likely to be a very unsettled life. I consider that every act of a man's life should be regulated by its relations. Without calculating upon the relations, the contingencies, and the circumstances that surround us, we are likely to be continually falling into errors. When I began to sell political pamphlets, I made up my mind for several years imprisonment, but I fixed on an object, towards which I have been uniformly working, and so as I reach that in the end, I shall count the costs as nothing. That object is free discussion on all subjects, and a putting a stop to all persecution for words spoken, written, or printed. However, in regard to diet, I never was better in health and spirits, or more vigorous, than whilst under the vegetable regimen. I never felt the least craving for animal food, and on my first return to it, when Mrs. Carlile became my fellow-prisoner, I loathed it. I have since learnt, that whilst I kept to the vegetable regimen, the Magistrates, the Keeper, and the surgeon were very inquisitive of the turnkeys as to what I ate and drank. The surgeon predicted my speedy dissolution, but, on the contrary, I was never more vigorous, and though I suffered a severe rheumatic attack, by being shut up in the damp room after getting it cleaned, I was quite free from fever, and found that I had ridded myself of the stamina of an asthmatic complaint. Thus far I can bear testimony to the preference of vegetable over animal food, but I have resolved not to wed myself to any particular system, but by being temperate under all, I hope to preserve my health in the midst of whatever circumstances may surround me.

Drunkenness I abominate, and would not look at the man, calling himself a Reformer, who could intoxicate himself,

or waste his means in an ale-house, or spirit-shop, or tavern. Such a man abuses the term *Reformer*, as his tyrant, his greatest enemy, is within himself, which he ought first to conquer and expel before he looks abroad for any other collateral cause of his misery. The man who is an habitual drunkard need not look abroad to discover who are his enemies, or what is right and what is wrong among his fellows; he does not deserve to rank as a member of the community, for he is only one of its nuisances, and the sooner he kills himself off the better if he cannot reform himself.

I really believe that reform in the government will only progress and be on a par with the increase of intelligence and a reformation of character with the people. Whatever is corrupt in the government of the United States of America must have its origin in the drunkenness, the ignorance, and the superstition of the people; and we are told that no part of the Government is free from corruption, and but a very small portion of the people intelligent and free from drunkenness and the superstition of Christianity.

I can only promise you, my good friend, Mr. Waller, that if I live to see the Priests put down, I will turn my attention to some other existing corruption: in the mean time, I recommend every man to get a sight of the works of Dr. Lambe, and others, in favour of the vegetable regimen.

I am, Sir, respectfully yours,

R. CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

Portsea, November 20, 1822.

WELL, friend, how do you do?—Are you very well?—No doubt as spirited as ever? notwithstanding the narrow cells, the damp massive walls, and all the et ceteras of your dungeon: While you are reading this imagine that I am shaking you by the hand, and by a further effort, that you are receiving a hearty shake from each individual subscriber. For we wish you well. 'Tis true you are, personally, a stranger to most of us, but it is the cause, it is the cause that we shake hands with. We take you by the hand just in the same spirit that we would take the hand of a brave little fellow who had suffered much in rescuing a virtuous female from the gripe of the strong and brutal. Of necessity I once more address you requesting, at the same time, your acceptance of the following sums. The amount will help to ransom you from the merciless fangs of the blood and gold-thirsting harpies that have fastened upon you. I see in "The Republican" of the 15th (where you have exposed that vagrant old Gospel-monger Smith) that you disclaim having received private support from men of wealth and talent.

Well, I certainly think that you ought to have the support of such men. Let me see: why, Lord Byron's view of the religions of mankind is not very different from yours; and Thomas Moore's may be easily seen from the following lines:—

“ Shall I ask the brave soldier that fights by my side
In the cause of MANKIND, if our creeds agree?
Shall I give up the friend, I have valued and tried,
If he kneel not before the same altar with me?
From the heretic girl of my soul, shall I fly,
To seek somewhere else a more orthodox kiss?
No—perish the hearts and the laws that would try,
Truth, valour, and love by a standard like this.”

MOORE'S IRISH MELODIES.

Surely such men, as the above, will never let slip so good an opportunity of giving a helping-hand to that which, I am certain, they wish well. Perhaps men of this description are waiting a bit to see what support the cause will have from the public: if such be the case, it may be proper. But I hope the delay of the experiment may not prove detrimental to the cause of freedom.

The people should be your proper support against the infernal harpies. But the wealthy individuals must perceive that it takes a long time to enlighten the multitude: A long time to completely clear away the fog of their superstition. Yet, that the task is not hopeless is evident to any one who will take a view of the two periods, the present, and that in which the effigy of the justly celebrated Paine was burnt throughout the country. Oh! thanks to the great cause of causes—ten thousand such itinerant jack-pudding dealers in “God's holy word,” as Smith of Penzance, (I know the fellow), might rant, and lie, and bawl, now, from this day, to the day after their day of judgment, before they would get fools mad enough to serve your effigy as that of Thomas Paine was served. To think of such a fellow as the above-named Smith, and hundreds of others, still more contemptible, to be palmed upon the uninformed as God's immediate favourites, or vicegerents on earth!! While such persons as yourself, your Wife, your Sister, Mrs. Wright, and many men like Boyle and Holmes, lie immured in dungeons. How the hypocritical fanatics will console themselves with saying, that this man, Smith, is persecuted for “the Lord's sake,” not counting it the least persecution to plunder and imprison you for “the Lord's sake.” How am I to account for the tardy or luke-warm behaviour of those numerous and wealthy classes of men denominated Quakers, Unitarians, Freethinkers, &c. As for the Roman Catholics, the Protestants, the Methodists, the Baptists, the Presbyterians, and the host of other tarians, (although they too have been the subjects of persecution) I expect nothing from them in the shape of support for you. They are so grossly ignorant, as relates to the subject, for the discussing of which you are plundered and imprisoned: And their minds are so warped through the various nonsensical and mischievous tenets which they have imbibed from their different creeds, that every avenue to the humane part of their composition is clogged and corrupted, and in ma-

ny cases totally stopt. As for the other sects, I have mentioned, surely the remembrance of recent persecution must make them tremblingly alive to the oppression of any one for opinion's sake. Any thing like support, from their members generally, would render perfectly harmless the most ferocious attack of the infernal harpies. Let no milk-sop talk to me of "keep your opinions to yourself and you won't be persecuted." What rank tyranny! and leaving the absurdity of any Christian saying so, on one side, who would place the least reliance on the assertion after reading in that excellent book, "Israel Vindicated," an account, of but a small portion, of the horrid barbarities put in force against the Quakers in America. Not by the savage natives—No!—if they had little civilization among them, they had less superstition, consequently they were humane. No! no 'twas by Christians; and Christians of various sects too. The Quakers were, and are, the most unassuming of all other sects. Their creed, as respects the duties of man to man, is, at the least, as good as that of any other sect. Neither do they step out of their way to make converts; they never did, nor do they now, send forth millions of tracts and lazy fellows to disturb beliefs, already revered, and by a series of fraud and force impose a far worse one on their unhappy victims. Yet, for all this, the pious fanatics of America (of course 'twas before the American Revolution) contrived to sliver of a few dozen ears belonging to unfortunate members of the Quaker profession. Nay, as the being a Quaker was to the "high displeasure of Almighty God, and against the peace of our Sovereign Lord the King," these gentle saints felt compelled, for the honour of the true faith, to strangle numbers of their fellow-men, purely for being Quakers.

Ah! no, there never was, nor ever will be, safety for a man living among fanatics, if he differs materially from them in his religious belief, and if they have the power to hurt him. Oh! great cause of all things! What injuries has not that accursed thing—religion—inflicted upon mankind? In all countries, in all ages, at the least, has it not repressed the noblest emotions of our nature, and raised in their stead, feelings the most cruel, the most vindictive? has it not embittered the whole lives of such as gave themselves up to its influence? Has it not tried to make man put tamely up with the most servile, slavish, abject state of being? Shall I then without making an effort to save him from his oppressors see a brave and enlightened man plundered and imprisoned for attempting to undeceive us as to the real nature of this worst of plagues? Never, never. Oh! Ireland, Ireland, when I think of thee the big tear will out; the horrors of religion serve but to increase my indignation: I lose all patience; thy land fertile and blooming as the most kindly smiles of Nature's God can make it: But thy people, thy people ignorant, wretched, broken-hearted, spiritless! Thy fair domains parcelled out to the unnatural priests of the accursed thing! while thy mechanics and thy peasants wander as outcasts from the land that gave them birth to earn a pittance in some happier clime.

Farewell Friend, and that Yourself and Family may rise superior to the difficulties which surround you is the earnest desire of the subscribers and your well-wisher,

BRIAN BORHOIME.

P. S. I left this letter and the sum of £1. 16s. with your agent a week ago, and, knowing that it was still in his possession, as soon as I read an account of the imprisonment of Mr. Affleck, I took it to insert this postscript. The fellows in authority at Edinburgh seem to have equalled any inquisitors which Spain was ever cursed with. They will break into peoples' private houses next. I am afraid Mr. Affleck's last letter to you will not mitigate the horrors of his dungeon: I take this opportunity of testifying my respect and admiration for his character—he is a courageous man, and a lover of truth, and, what is rarer, a man of good understanding. I also take this opportunity of requesting your pardon for intruding on your pages with thought of my country, I don't know how it is, but whenever the word religion escapes from my mouth or pen the word Ireland is sure to follow it—I can't help it.

BRIAN BORHOIME

Subscriptions from Portsea.

| | s. | d. | | s. | d. |
|-----------------------------------|----|----|----------------------------------|----|----|
| R. F., for Mr. Carlile | 0 | 6 | of Europe, but those of Eng- | | |
| J. C., a Materialist | 1 | 0 | land, conceiving they are not | | |
| One who affirms that Jesus Christ | | | worth one | 1 | 0 |
| was guilty of thieving in tak- | | | One who does not think exactly | | |
| ing another man's ass without | | | as Richard Carlile thinks, but | | |
| permission, and also of rob- | | | thinks it great injustice to rob | | |
| bery in upsetting the money | | | and imprison a man for pub- | | |
| changers' tables and driving | | | lishing the thoughts of himself | | |
| the owners out of the temple | | | and others | 1 | 0 |
| with a scourge in his hand, | | | A Republican and Sinner | 1 | 0 |
| thereby affording ample op- | | | A Materialist | 1 | 0 |
| portunity to his purse-bearer | | | Chance | 1 | 0 |
| and hungry followers to re- | | | A Sinner | 1 | 0 |
| plenish their pockets with | | | A slayer of Lambs | 1 | 0 |
| other men's property.—Let | | | One who uses the skins | 1 | 0 |
| the advocates of the just and | | | One who thinks that Religion is | | |
| meek Jesus look to this | 2 | 6 | but a mere invention to enslave | | |
| One not prejudiced against any | | | mankind in general | 0 | 6 |
| Religion | 1 | 0 | Brian Borhoime | 5 | 0 |
| A Muggletonian | 1 | 0 | A Proselyte of Brian Borhoime's | 0 | 6 |
| An Enemy to the Established | | | B—may every Lawyer hang a | | |
| Church, and back-door Bish- | | | Priest, and every Lawyer be | | |
| ops | 1 | 0 | tried for wilful murder | 1 | 0 |
| Down, but no Derry-down Tri- | | | Do as you would be done by | 0 | 3 |
| angle who cut his own throat | 1 | 0 | T. A. Impartial Justice | 0 | 3 |
| A. King, that has an aversion to | | | C. D. P., an Enemy to Priests of | | |
| Monarchy | 0 | 6 | every description | 1 | 0 |
| One who labours hard and gets | | | E. M., a Republican and Mate- | | |
| but little | 0 | 6 | rialist | 0 | 6 |
| One who damns all the Ministers | | | H. W., a Youth of nineteen, | | |

| | | | |
|--|-------|--|-------|
| who has a heart open to conviction to receive good from whatever quarter it may come, and gives as his motto, "Innocence to the rising generations and may a good conscience be the sincerity of their lives." | s. d. | One who thinks Carlile, like Solomon of old, forgot to give us the tune of the Marsellois Hymn, as the other did of his Songs | s. d. |
| William Harlock, a Republican and Materialist | 1 0 | W. M., one who has been clobbered by the Priest of twopence per day for the last twenty years, but would forgive them if they can reconcile the second answer in their Catechism where the child is taught to say that "he is made a member of Christ, the child of God, an inheritant of the Kingdom in the Baptism," and their 17th article where it says, that "he was chosen in Christ (if he is one of the elect) before the foundation of the world was laid | 0 6 |
| Cosmopolite | 1 0 | Mrs. Richards, a Female Republican, a Friend to Mr. and Mrs. Carlile | 1 0 |
| John Andrews, such persons who profess to have liberal ideas and wish for General and Universal Liberty, cannot show a better identity of the same than being in the list as a Donor to the much injured Carlile | 1 0 | | |
| A Friend to the oppressed, whether Christian, Deist, Jew, or Atheist | 2 6 | | |
| An Enemy to Priests, being a filthy set of Impostors | 1 0 | | |
| J. Nebroe | 1 0 | | |
| J. S. | 0 6 | | |

TO MR. R. CARLILE, DORCHESTER GAOL.

CITIZEN,

Sunderland, Oct. 28, 1822.

WE know it to be our duty to assist in paying off the £1500 levied on you by Christian rulers for exercising the right of FREE DISCUSSION. Although we are rather late in sending a part, it will afford you pleasure to know, that the Friends of Liberty increase, and those, too, that approve of the principles of THOMAS PAINE, and of the open manner in which you combat corruption.

Christians are, in general, zealous to get those they are pleased to term Infidels to recant, and to believe as they do in their *Jew God*. Now, if they were to consult their own Book, it would inform them, that all such conversions (if ever there were any sincere ones) are of no avail. Matthew, in chap. xii. ver. 31, 32, speaking on blasphemy against the *Holy Pigeon*, says, "It shall not be forgiven him, neither in this world, neither in the world to come."

| | | | |
|--|-------|---|-------|
| When a Chemist can shew how Matter can be reduced to Nothing, then will I believe in a Being distinct from it: or a Mathematician that can shew how this | s. d. | Being can demonstrate that twice 10 is not 20, then will I believe it can deviate from Nature, and do as it pleases—S. Lackland, Republican and Deist | s. d. |
| | | | 1 6 |

| | s. | d. | | s. | d. |
|---|----|----|---|----|----|
| J. Baxter | 1 | 0 | J. Cunningham, Republican and Deist | 1 | 0 |
| One that would rather dwell in the Domains of Lucifer as a Freeman, than be a destroying Angel in the Christian's Heaven, to sing Hosannas for an eternity around the Throne of Jehovah | 1 | 0 | One who admires Paine, thinks him a real Philanthropist, and feels himself indebted to Mr. Carlile for publishing his Works | 5 | 0 |
| W. Heron, a Republican and Deist | 0 | 6 | A Republican | 1 | 0 |
| One who believes all Priests are Impostors | 2 | 0 | A Philanthropist | 1 | 0 |
| | | | A Republican | 1 | 0 |
| | | | Mr. Stubbs, Republican and Deist | 1 | 0 |
| <i>From South Shields.</i> | | | | | |
| Mr. Forbes | 0 | 4 | Mr. Brock | 1 | 0 |
| Mr. Fleck | 0 | 6 | M'Leish and Jobling | 2 | 0 |
| Mr. Foster | 0 | 6 | | | |
| <i>Second Subscription from Stockton.</i> | | | | | |
| A Parson-hater | 5 | 0 | A Friend | 0 | 6 |
| Mr. Crosby, Norton | 1 | 0 | A Bishop | 1 | 0 |
| Thomas Paine | 1 | 0 | A Friend between a Bishop and a Soldier | 0 | 6 |
| William Fawell | 1 | 0 | A Son of Crispin | 0 | 6 |
| Jonathan Byerley | 1 | 0 | A ditto | 0 | 6 |
| An Admirer of Free Discussion | 1 | 0 | An Enemy to Priestcraft | 1 | 0 |
| Robert Nesbit | 0 | 6 | T. P. | 1 | 0 |
| John Turnbull | 1 | 0 | A Descendant of the great Circumnavigator, Captain Cook | 1 | 0 |
| A Friend | 1 | 0 | A Patriot | 5 | 0 |
| Anthony Harrison, Billingham | 1 | 0 | A Weaver | 0 | 6 |
| Thomas Webber | 1 | 0 | Thomas Blacklock | 1 | 0 |
| S. T. by T. Webber | 1 | 0 | A Republican Shoemaker | 1 | 0 |
| F. G. | 0 | 3 | | | |
| Honesty is the best Policy | 3 | 0 | | | |
| Robert Garbutt | 1 | 0 | | | |
| <i>Third Subscription from Stokesley.</i> | | | | | |
| John Coates, Naturalist | 5 | 0 | John Flounders | 1 | 6 |
| Robert Armstrong, Materialist, and an undisguised Enemy of Messrs. Christianity, Monarchy, & Co. | 8 | 0 | A Female Deist | 1 | 0 |
| Amariah Batty, Castleton | 5 | 0 | Robert Flounders | 0 | 6 |
| Thomas Robinson, ditto | 5 | 0 | William Lacon | 1 | 0 |
| A Lady | 5 | 0 | Politics of Paine | 1 | 0 |
| | | | B. Morton | 1 | 0 |
| | | | E. Hutchinson | 1 | 0 |
| | | | Mr. Longbone, Vjewly Hill | 3 | 0 |

TO MR. R. CARLILE, DORCHESTER GAOL.

Stokesley, Yorkshire, Nov. 1, in the 3d
Year of Freedom's second Dawn.

FELLOW CITIZEN,
To avoid the expence of postage, I take the opportunity of a friend coming to London, to transmit you the sum of £4. 11s. 7d. as a further subscription from the Republicans in this part of the country

towards enabling you to emerge from the dungeon of a Christian, a *Protestant* Inquisition! I am sorry that the smallness of our means prevent us from contributing more largely to the cause of Liberty, though it will, no doubt, yield you some satisfaction to know, that the subscribers are mostly hard-working labourers and mechanics, a class of men, without whose aid, as the illustrious SHELLEY observes, "were the mountains of gold, and the valleys of silver, the world would not be one grain of corn the richer."

I remain, dear Sir, yours in civic esteem,
ROBERT ARMSTRONG.

The following Song, composed by the late James Kennedy of Paisly, is sentimentally expressive of the duties of those who pant for Freedom at this conjuncture, when it is expected the Holy Alliance is about to draw the sword on the Freedom of Spain.

TUNE.—*Johnny's Grey Brecks.*

Sweet Liberty and meek ey'd Peace,
I hope to see in triumph sit;
Sweet Liberty and Peace shall reign,
Triumphant through the world yet.
Though Statesmen rob, though Priests deceive,
And Kings oppress as they think fit,
Sweet Liberty and Peace shall reign,
Triumphant through the world yet.

Mankind have been too long the dupes,
Of jugglers like Landaff and Pitt;
But now they spy their magic tricks,
And will make culprits suffer yet.
Though Statesmen rob, &c.

Soon shall we see the reptile brood,
Before the sons of Freedom flit!
And should they e'en attempt to stand,
We freemen brave will beat them yet.
Though Statesmen rob, &c.

Surrounding despots vainly try,
To make Republicans submit;
Their hireling hordes have ne'er withstood,
Brave Liberty's defenders yet.
Though Statesmen rob, &c.

Though haughty rulers swell'd like toads,
'Gainst Freedom's friends their venom spit;
The People will turn Republicans,
And fraternize like freemen yet.

Though Statesmen rob, &c.

And shall we Albions tamely bear,
The burden, muzzle, lance, and bit;
Like servile spaniels shall we crouch,
And kiss the hands that wound us yet?

Though Statesmen rob, &c.

No—by the Rights of Man we swear,
While we can run, or stand, or sit,
We'll Liberty's good cause maintain,
And die or live all freemen yet.

Though Statesmen rob, &c.

Then rouse! prepare to act like men,
The arms of Truth and Reason whet;
Should tyrants dare to strike with swords,
With swords we'll strike at tyrants yet.

Though Statesmen rob, &c.

Subscriptions received at Water Lane.

| | | | | | | | |
|--|---|----|---|---|---|----|---|
| J. Jones, two month's sub- scription to the 21st of November | 1 | 0 | 0 | Crayford Kent, a Re- publican and Deist, 4th subscription | 0 | 2 | 6 |
| John Williams | 0 | 1 | 0 | W. J. for December | 0 | 2 | 0 |
| E. O. Clapham | 0 | 2 | 6 | John Warburton and a few Friends at Lei- | | | |
| Mr. Naylor | 0 | 1 | 0 | cester | 2 | 16 | 6 |
| Son of the Carpenter's Wife | 0 | 10 | 0 | John Bently, Therminster | 0 | 1 | 0 |
| Mr. Thomas Middleton | | | | George Peterey, Leicester | 0 | 2 | 6 |

For Mrs. Susannah Wright.

From a sincere primitive Christian Quakeress, who hates religious persecution, because it is contrary to the doctrines of Christ, in whose name they persecute. £1.

W. J. 1s.

Joseph Rhodes, W. V. Holmes, and H. Boyle acknowledge the receipt of 3s. from Mr. Russel.

A Leicester Republican. One Sovereign to Mr. Carlile's imprisoned Shopmen.

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